

BOOK REVIEWS

HUMAN RIGHTS AS PRACTICE: DALIT WOMEN SECURING LIVELIHOOD ENTITLEMENTS IN SOUTH INDIA (2014). By Jayshree P. Mangubhai (ed.). Oxford University Press. YMCA Library Building, 1 Jai Singh Road, New Delhi 110001. Pp. xiii + 295. Price Rs. 850/-.

On the 26th of January 1950, we are going to enter into a life of contradictions. In politics we will have equality and in social and economic life we will have inequality. In politics we will be recognizing the principle of one man one vote and one vote one value. In our social and economic life, we shall, by reason of our social and economic structure, continue to deny the principle of one man one value. How long shall we continue to live this life of contradictions? How long shall we continue to deny equality in our social and economic life? If we continue to deny it for long, we will do so only by putting our political democracy in peril. We must remove this contradiction at the earliest possible moment or else those who suffer from inequality will blow up the structure of political democracy which this Assembly has so laboriously built up.

Ambedkar, Constituent Assembly, November 25, 1949.

JAYSHREE MANGUBHAI'S book, *Human Rights as Practice*, provides an important insight into how this "life of contradictions" is being unmade, not through blowing up the structure of political democracy as Ambedkar warned, but through grassroots practices that seek to deploy rights for securing socio-economic entitlements.

Approaching the study of human rights from below, that is, from the perspective of the rights holders themselves, rather than through the formal state based mechanisms and narratives; the book adds to the discourse on the lived realities of human rights norms. Mangubhai locates human rights as political tools for engaging with the state and other dominant interests, for channeling discourse, and as a language for legitimating claims. Highlighting how human rights shapes claim making, not only in courts, but in other formal spaces as well as in informal discourses, confrontations and other interactions, she thus shifts focus from state based mechanism of legislating and enforcing rights, to the interaction of formal and informal mechanisms in both articulating rights and claiming entitlements; as well as the influence of informal systems of governance (*e.g.*, caste based dominance and patriarchy) upon the redistributive efforts of the formal system.

This book is part of a growing literature that seeks to locate the production of human rights in its praxis.¹ Based on ethnographic research into three collective

1 See for example, Upendra Baxi, "Voices of Suffering and the Future of Human Rights" 8 *Transnational Law and Contemporary Problems* 125(1998); Sally Engle Merry, *Human Rights And Gender Violence: Translating International Law Into Local Justice* (University of Chicago Press, 2006); Sally Engle Merry and Mark Goodale, *The Practice of Human Rights: Tracking Law Between the Global and the Local* (Cambridge University Press, 2007); Balakrishnan Rajagopal, *International Law from Below: Development, Social Movements and Third World Resistance* (2003).

struggles by Dalit women to secure or protect socio-economic entitlements, the book provides a window into how Dalit women understand and represent rights, entitlements and their own agency; how they negotiate with power structures and relationships in which they are embedded, especially the structures of dominance and exclusion predicated upon their specific caste, class and gender positionality, as well as the formal and informal rules that shape their access to (and exclusion from) resources. The book raises crucial questions about how the specific location that these women occupy as “poor” “Dalit” and “women” influences their ability to mobilize for realizing rights and securing livelihood entitlements.

The book highlights how the confluence of structural violence and social exclusion along multiple axes of subordination: caste, class and gender, impact access to resources as well as the ability to mobilize for securing such access. However, the book eschews the common trope of viewing exclusion as equaling lack of agency. On the contrary, the focus of the book is on studying Dalit women as citizen-agents making claims upon the state and other dominant interests. The role of mediating forces such as NGOs, that aid collective action efforts by bringing to the table new discourses and new languages and strategies for framing and claiming entitlements, changing social meanings, and shaping a sense of entitlement and agency, is also studied in the book.

Mangubhai highlights how the collective struggles for realizing rights occurs in the wider political arena comprising multiple, interacting formal state and informal social institutions embodied by state and non-state actors. Through exercising their agency to secure entitlements and freedoms, actors then generate discourses constitutive of human rights.

The book can be divided into three broad parts. In the first part, after the introductory chapter which highlights the main themes of the book and details the research method, the book shifts to exploring and constructing an analytical framework for understanding the processes and consequences of social exclusion and structural violence upon the lives, resources and sense of entitlement and understanding of agency amongst Dalit women. Using available data, the first part of the book highlights the gap between the state’s commitment to the rights and entitlements of Dalit women and the reality of persistent under-realization of such rights and entitlements.

The second part of the book shifts focus to the three case studies that lie at the heart of the research. The case studies are ethnographic inquiries into collective action by Dalit women on issues of securing housing entitlements, agriculture land titles, and protecting access to livelihood, respectively.

The concluding part draws upon the case studies to suggest ways to create rights based strategies for securing socio-economic entitlements for excluded groups like Dalit women. Mangubhai uses the focus on rights holders’ agency in converting abstract rights into realized socio-economic entitlements, to highlight the indivisibility of rights

since civil and political rights like the freedom of expression and association become essential for realising socio-economic rights. The book also demonstrates the opposite: a minimum level of secured socio-economic rights is a prerequisite for having the ability to assert civil and political freedoms.

The case studies also reveal the centrality of power in shaping the realization of human rights. The research highlights how exclusion shapes and constrains collective action for converting rights into entitlements. This is an important learning for how to promote human rights cultures. For example, the case studies document how collective action strategies, and therefore the articulation of rights, are shaped through the interaction with the power structures (formal and informal) that they are embedded in. To that extent, the self-representations and agency of Dalit women are contingent upon their positionality, and are constructed in negotiation with and maneuvering within social power structures in ways that often further entrench the exclusionary logic of gender, class and caste. This shift in focus to the lived realities of rights holders as they make rights claims, forces us to explore how the state can supplement efforts to overcome entrenched power inequality that requires such accommodations to be made. While the book acknowledges that the accommodations and maneuvering within power structures replicates and entrenches caste, class and especially gender norms, it is largely sympathetic to the need for such accommodations. As a result, a more critical take on the negotiations with(in) the power structures is missing from the analysis.

The book makes a strong claim for shifting the discourse on human rights from focusing solely on human rights law to engaging with human rights practice. The research presented in the book ably demonstrates how recourse to formal law and legal institutions is just one amongst a range of strategies deployed to transform human rights into entitlements. The case studies also raise questions about the need for the state to counter-balance the power of informal institutions. However, state institutions are themselves often influenced and captured by dominant interests. When this happens, the ability for collective action for overcoming social exclusion is further diminished. The book therefore raises important questions about the proper deployment of state power and the structuring of the state apparatus to limit state capture by dominant interests.

Mangubhai makes a compelling case for understanding human rights as practice. Though the book amply demonstrates the use of rights as transformative tools in the struggle to secure entitlements, one is left wondering about the opposite side of the equation: how do people's struggles for entitlements transform the meaning and content of rights? Are Dalit women only the users of human rights, or do their struggles generate human rights meanings for the state itself? Do NGOs and other mediators act as upward norm diffusers to translate specific human rights struggles into

generalized human rights norms? And if not, then why is there such a communication gap? The idea of human rights as rooted in human lives that this book speaks to is a powerful one, but is essentially incomplete without understanding whether and how human rights norms are forged in these specific struggles. This can be an important agenda for future research on the theory and practice of human rights in India.

Coming back then to Ambedkar's caution, Jayshree Mangubhai's very important research is a call to examine state structures, norms and practices, in order to make the state more receptive to human rights claims from the most vulnerable and marginalized sections of society. The "life of contradictions" can only be resolved by facilitating partnerships between the guarantors and the holders of rights in transforming rights into realities.

The book is a valuable contribution as it focuses on 'Human Rights as Practice' and finally the enforcement and practice of universal human rights in society is not conditioned by the formal supportive legal framework (such as the Constitution and other laws) alone. Often, cultural, social, religious and economics nations make the enforcement and practice of human rights difficult. Non-formal institutions; social, religious as well as economic, involve a framework of social behavior of their own, which may not be in consonance with the principles enunciated by the United Nations or the Constitution of a nation in which case different sets of values may result in conflicts. Unless inequalities embedded in the social, economic and cultural structure of the Hindu society are not addressed the legal measures will make much less difference in providing access to human rights to the Dalits in India.

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THE FUTURE OF HUMAN RIGHTS (3rd edn. 2012). By Upendra Baxi. Oxford University Press, YMCA Library Building, 1 Jai Singh Road, New Delhi. Pp xlix + 393. Price Rs. 475/-.

THE BOOK has emerged as a classic text on the understanding of human rights.¹ As distinguished from the other works on human rights it inaugurates a conversation with the reader so as to collectively evolve the meaning of human as a possessor of human rights. It is a 'labour of love' on the part of the author which makes it possible to simultaneously construct and deconstruct the notion and logics of what it means to be 'human' and 'bearer of human rights'.² In its rigorous and reflexive analysis of the genealogies and futures of human rights, the book serves as a theoretical touchstone to fully situate and comprehend the practises of human rights activism.

The fundamental insight of the book is that the future of human rights remains uncertain unless we reconceptualise their historic moments of evolution and engage with both their emancipatory potential of resistance against power and dominance as well as their caveat to become instruments of dominance by the structures of power. This inaugurates both the subversive potential of the human rights languages for emancipation or alleviation of the suffering humans, and, at the same time, alerts towards the possible appropriation of the logics of human rights to provide legitimacy to oppressive structures of power and repressive dimensions of the state. The latter aspect of use of human rights as 'legitimizing power of the state' signals to the limits and inadequacy of the discourse and languages of human rights. The author throughout the book is involved with the dialectic or Janus-faced nature of the discourse of human rights – simultaneously loaded with the potential for emancipation and repression, hope of liberation but at the same time the scope of the legitimization of state-sponsored terror and oppression. This constitutes the fundamental premise of this book.

Politics *of* and *for* human rights

The author invents novel expressions for a clearer conceptualisation of this dialectic of human rights. He distinguishes the two forms of politics as politics 'of' and 'for' human rights. By 'politics of human rights' he means the appropriation of the language and vocabularies of human rights by the state as well as by global multinational

1 The distinction between 'work' and 'text' as employed by Barthes. See Roland Barthes, *Image, Music, Text* (Hill and Wang, New York, 1977).

2 *Id.* at 8. This is the most foundational category that the author uses to convey that "not every *human* violation is necessarily a *human rights* violation". Such "normative impoverishment" of the existing standards of human rights, in the reviewer view, are also reflective in the fact that even after recent amendments made in rape law after Criminal Law Amendment Act, 2013, marital rape stands as a classic illustration of violation of human without any corresponding violation of human rights.

corporations. The state uses/abuses the vocabulary of human rights to derive 'legitimacy of its sovereignty' or legitimacy to the use of sovereign power.³ On the other end of the spectrum remains the praxis of 'emancipatory politics'. Here, human rights retain the 'potential' of indicting and resisting the state and non-state actors for their practices and politics of cruelty. This emancipatory or the progressive dimension potentiality of human rights to arrest the structures of cruelty and domination is what the author describes as 'politics for human rights'.

The book provokes the reader for a more complex notion of the genesis and genealogy of human rights. It proposes that it is neither the UN declarations and treaties nor the western enlightenment which enwombs the notion of human rights. Instead, the author suggests, and here in his most radical assertion, that the origins of rights remains in the peoples' resistance, movements and struggle against the various practises of cruelty perpetrated by those wielding state or state-like power.

It is in this backdrop that one can conceptualize a further distinction that the author draws between 'contemporary' as opposed to 'modern' notion of human rights.⁴ The paradigm of 'modern' notion of human rights is fraught with immanent violence as it is based on the logic of exclusion. The 'modern' here seems to be reflective of the European modernity tradition which on the one hand heralded and scripted charters of rights but at the same time excluded the vast humanity of the non-European and on the other who could never be styled as human enough to be a subject of these rights. It is this exclusionary aspect of 'modern' conception of rights that allowed for coexistence of charters rights and freedom declarations along with the dark night of colonialism as well as the gender-based denial of civic right to political participation to women. Thus, the modern conception of human rights originates with the emergence of industrial capitalism and its logics remain exclusionary as the right to freedom and liberty justified the right to an imperial empire by the Euro-western forces.⁵ Thus, the modern notion of human rights is also a classic instance of what the author styles as the politics of human rights.

3 The use of the language and discourse of human rights for legitimacy of sovereignty/power is reminiscent of the classic distinction between repressive state apparatus and ideological state apparatus formulated by Althusser. On this account, the human rights vocabulary becomes an ideological state apparatus which becomes instrumental in legitimizing repressive state order. This is starkly visible in the post 26/11 security regime and retributivist punishments meted out by the state. For distinction between ideological and repressive state apparatus, see Louis Althusser, *Lenin and Philosophy & Other Essays* 127-193 (Monthly Review Press, New York, 1971).

4 Upendra Baxi, *The Future of Human Rights* (Oxford University Press, New Delhi, 2012). Ch. 2 of the book attends to these two categories in somewhat detailed manner.

5 *Id.* at 38. The author exquisitely designates such dominant conception as the 'gift of the West to the Rest' while at the same time reminding the reader of the unilateral nature of the 'gift' which painfully reduces it to a 'curse' for those who are at the receiving end of it.

The 'contemporary' notion of human rights, on the contrary, is rooted in popular struggles of resistance of the oppressed against the dominance of the oppressor. They originate from the sites of human suffering and thus reverse the 'modern' logic of exclusion. They inaugurate the logic of inclusion of the suffering masses to be and remain human and inventing new forms of participatory governance. The contemporary notion of human rights is deeply etched in the experiences of those who have suffered. The struggles of resistance against colonialism have become instrumental in generating the principle of self-determination under UN instruments and simultaneously de-legitimizing the human right to empire. So does the suffragist movement which paved the way for UN convention against gender discrimination. It is this triumph of these movements of resistance "that finally transformed 'modern' into 'contemporary' human rights paradigm."⁶ This paradigmatic shift of contemporary human rights from its modern counterpart is an illustrative transformation from politics *of* human rights to politics *for* human rights.

Lastly, the author invites the reader for an exploration of new power structures which he describes as wielding state-like power in form of multi-national and global corporations. These new-state-like multinational corporations appropriate the discourse of human rights for enhancement of the profit-making enterprise. This form of 'politics of human rights', where the powerful corporations use human rights to serve their ends, is evocatively described by the author as 'trade related market friendly human rights'.

From movements to markets of human rights

In the latter half of the book an attempt is made to theorise new forms or *avatars* of power. If one of the preeminent tasks of the book is to forge ways, through practises of human rights, to make the state power more accountable, then here the author wrestles and engages with the reader in formulating tools to conceptualise the accountability of the new forms of non-state but 'state like' or 'state-transcending' actors. These include the global and multi/transnational corporations as well as the community of direct foreign investors. The personification of these corporations as legal persons raises fresh challenges to the universe of human rights. The latter half of the book also scripts the narrative of the human rights and responsibilities of the emerging breed of business entities as persons. The issue of business and human rights or the responsibilities of the corporations has become important for human rights scholarship as these state like entities already lay their claim to human rights as an inter/national legal person. However, as the author painfully illustrates that the issues of responsibility or accountability of these corporations remains at best eclectic or at worst illusory in the present international framework.

6 *Id.* at 109.

The question of responsibility becomes important as the global capital lays its claims to rights in a similar manner as human beings have under the regime of International Bill of Rights. One classic illustration of this is the decision of the US Supreme Court upholding the unlimited right of corporations for campaign financing in state and federal election in the US⁷ thereby clearing the way for industrial enterprises for reducing the political process to trading and business. The claims of corporations to freedom of speech and expression transform logics of human rights into ventures of profiteering and market commodities. This is what the author terms as ‘trade related market friendly human rights’. Rawls alerts his readers to such impending danger of buying and selling in politics in his last book:⁸

When politicians are beholden to their constituents for essential campaign funds, and a very unequal distribution of income and wealth obtains in the background culture, with the great wealth being in the control of corporate economic power, is it any wonder that congressional legislation is, in effect, written by lobbyists, and Congress becomes a bargaining chamber in which laws are bought and sold.

The question arises that if corporations claim the same human rights then should they not be bound to same human obligations?. However, as the author displays in chapter 9 of the book, the responsibilities of these global corporations towards human beings remain constricted in “Ideologies of voluntarism”⁹ by which he refers to initiatives such as, United Nations Global Compact where the companies “self-select” their responsibility towards basic human rights obligations and standards and it is expected to display the compliance of the same on their websites. The author aptly borrows the phrase to describe this phenomenon as ‘global compact with little impact’.¹⁰ The chapter enumerates various practises of resistance against the regime of trade related market friendly human rights and at the same time alerts the reader to the possibility of appropriation of the framework of contemporary human rights by the global capital.

The work remains reflexive throughout about the limitations, and to some extent the complicity, of the language of human rights in perpetuating inhuman wrongs and their failure to address ever creative forms of regime sponsored cruelties. It is also mindful of the teasing and painful irony that ‘(i)mpunity for human – and human rights – violation co-exist with human rights implementation and enforcement’. Thus,

7 *Citizens United v. Federal Election Commission* 558 U.S. 310 (2010). The court, by majority, held that the campaign financing by corporation falls within the right of freedom of speech and expression guaranteed by the first amendment to the US constitution.

8 John Rawls, *Laws of the Peoples* 24th edn. (Harvard University Press, Massachusetts, 1999).

9 *Supra* note 4 at 323.

10 Global Compact, Little Impact, *Bus. Wk. Online*, July 12, 2004. Available at: http://www.businessweek.com/magazine/content/04_28/b3891132_mz021.htm (last visited Jan 17, 2014).

the author celebrates the hope of potentiality or the ‘possibility’ more than the ‘actuality’ of existing regimes of human rights. This imagined potentiality, the author suggests, is not merely of emergence or creation of new forms of human rights but also the potentiality to “decreate” or annihilate the many actually existing worlds of human rights.¹¹

The book interrogates the possible reductionism of human rights movements into any form of regime or organisational framework where the resistance movements while struggling against the monster may themselves turn monstrous. Thus, the author acutely points out that “NGO-isation” of human rights has the danger of getting “infected by the governmental and governance processes...[as]...most NGOs themselves face dilemmas of legitimation not wholly dissimilar to those...which they often systematically oppose”.¹² Similar is the unease of the book with the human rights documents that remain unrelated to the “concreteness of everyday suffering” of the ordinary masses. The future of human rights remains ambivalent in its possibility to embrace the “organic/experiential of pain and suffering of the violated”, which the author aptly feels “does not always find articulation in erudite knowledge formations concerning human rights law and jurisprudence”.¹³ One may sum up the review by quoting Twinnings that “(w)hile his arguments are complex, dialectical, and often ironic, one clear message rings out: taking human rights seriously must involve taking human suffering seriously”.¹⁴

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11 *Supra* note 4 at 5.

12 *Id.* at 72.

13 *Id.* at 9-10.

14 William Twinning (ed.), *Human Rights: Southern Voices* 159 (Cambridge University Press, Cambridge, 2009).

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A VISION FOR REASONABLE ACCOMMODATION LAW AT WORKPLACE FOR PERSONS WITH DISABILITIES (2012). By N. Dasharath. Puliani and Puliani, Ground floor, Sujatha Complex, Gandhinagar, Bangalore. Pp.352. Price Rs. 495/-.

IN THE discourses on human rights, rights of the differently abled people have acquired more significance in the contemporary era. Persons not so abled or differently abled have from long been recipients of aid, often reduced to their impairment related health needs. A rights based approach to disability is the need of the hour which implies that all people have legal claims and that persons with disability needs to participate in all spheres of society on an equal basis. Saying so, it is pertinent to mention here that persons with disability deserves 'right to employment' and there should not be any discrimination against them so far as employment is concerned. It may be noted that equality of opportunity in matters of employment, as far as the differently abled is concerned, does not depend to a large extent on mere absence of disability based discrimination, rather it depends on presence of abilities and opportunities. In this background, provisions for 'reasonable accommodation' of persons with different abilities ought to be appreciated. The book under review presents as the title suggests, a vision statement for reforming the law to ensure 'reasonable accommodation' of persons who are differently abled at work places. The book provides a detailed account of this concept as a means to achieve equality of employment for the disabled people. It may be appropriate to point out at the outset that the author uses the word 'disability' instead of 'different ability' in the book.

The book is divided into eight chapters, dealing with the challenges and the developments in relation to the rights of disabled people at work place. It also includes two annexures, the first one being United Nations Standard Rules, 1993 and the second one is United Nations Convention on the Rights of Persons with Disabilities.

The *first* chapter of the book is the introduction and the *second* chapter deals with the legal concept of 'reasonable accommodation'. The author explains that 'reasonable accommodation' is the process by which the employer identifies the capacity of an individual and accommodates him in that particular type of employment. This concept of 'reasonable accommodation' according to the author has been an important factor to enforce equality and brought the disabled at par with other individuals in the society. The author in this chapter also draws a comparative analysis of the application of 'reasonable accommodation' in different countries.

The *third* chapter of the book discusses about the role of the United Nations in creating international awareness in pursuance of regional law reforms. The author primarily focuses on the challenges faced by the United Nations to carry out its mandate for the relief of the disabled and also talks about the United Nations emphasis to shift towards rights based approach to disability.

The *fourth* chapter of the book is titled “Limitations on the Implementation of the Concept of Reasonable Accommodation in a Democratic Set up”. The author in this chapter mentions that there is a concept of ‘undue hardship/ burden’ and this can be used as a defence by the employer for refusing to accommodate. This chapter’s main focus is the interpretation by various courts when ‘undue hardship/burden’ can be considered to be a defence and when it cannot be considered to be a defence to accommodate a disabled person at workplace.

The *fifth* chapter deals with India’s initiative to uphold the rights of the disabled persons. In the backdrop of the Constitution of India (Part III and Part IV) and the Protection of the Human Rights Act, 1993, the chapter critically analyses the Persons with Disability (Equal Opportunity, Protection of Rights and Full Participation) Act, 1995 (PWD) and suggests that the shortcomings of the legislation should be addressed. The author particularly highlights that the definition of ‘disability’ which is impairment based be amended to include all disabilities resulting from the interaction between persons with impairment and attitudinal and environmental barriers that hinder their full and effective participation in the society.

The *sixth* chapter basically deals with how the concept of ‘reasonable accommodation’ has been implicitly recognised in various labour laws in India. It mentions that the PWD under section 47 states that the employer has to provide for ‘alternative employment’ if person suffers from disability. It also explains how the Supreme Court has interpreted section 2(o) of the Industrial Dispute Act, 1947 to provide alternative employment as a measure to accommodate the workmen to whom the law relating to compensation for retrenchment do not apply.

The *seventh* chapter deals with the disability institutions and enforcement agencies constituted under the PWD to protect the rights of the disabled persons. The author towards the end of this chapter also gives certain recommendations for ensuring effectiveness of the Act as well as the enforcement agencies.

The last chapter of the book consists of important rules and bye-laws which are enacted in India at the central and state level to effectuate the legislations passed by the legislatures to protect the rights of the disabled people.

The book overall provides a good insight into the rights of disabled people so far as their right to employment is concerned. It provides a comprehensive, critical and comparative vision of the legislative framework with regard to ‘reasonable accommodation’ law at workplace for persons with disabilities in various countries including India. There is scope of re-organizing some of the chapters; nevertheless, this book is an easy reference on the subject.

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BOOKS RECEIVED FOR REVIEW*

DEEPA KANSRA, *The Preamble*. Universal Law Publishing Co. Pvt. Ltd., C-FF-1A, Dilkhush Industrial Estate, (Near Azadpur metro Station), G.T. Karnal Road, Delhi 110033. Pp. xxiii +199. Price Rs. 275/-.

RAJ KUMAR GUPTA, *Essentials of Human Rights*. Universal Law Publishing Co. Pvt. Ltd., C-FF-1A, Dilkhush Industrial Estate, (Near Azadpur metro Station), G.T. Karnal Road, Delhi 110033. Pp. xv +171. Price Rs. 295/-.

N.R. MADHAVA MENON, *Education and Public Health Legislative Initiatives in Fifty Years of the Republic (1950-2000)*. Universal Law Publishing Co. Pvt. Ltd., C-FF-1A, Dilkhush Industrial Estate, (Near Azadpur metro Station), G.T. Karnal Road, Delhi 110033. Pp. xi + 138. Price 325/-.

S.A.KADER, *The Hindu Succession Act, 1956(Third Edition)*. Eastern Law House, 54, Ganesh Chunder Avenue, Kolkata 700 013. Pp. 38 + 538. Price Rs.695/-.

BIMAL KUMAR CHATTERJEE, *Law is not an Ass and Other Essays (Third Edition)*. Eastern Law House, 54, Ganesh Chunder Avenue, Kolkata 700 013. Pp. 11 + 348. Price Rs. 425/-.

H.K. SAHARAY, *Law of Specific Performance (Third Edition)*. Eastern Law House, 54, Ganesh Chunder Avenue, Kolkata 700 013. Pp. 79 +624. Price Rs. 695/-.

H.K. SAHARAY, *Dutt on Contract : The Indian Contract Act, 1872 (Third Edition)*. Eastern Law House, 54, Ganesh Chunder Avenue, Kolkata 700 013. Pp. 115 +1202. Price Rs.1595/-.

S.N. DHINGRA AND G.C. MOGHA, *Law of Pleadings in India with Precedents (Third Edition)*. Eastern Law House, 54, Ganesh Chunder Avenue, Kolkata 700 013. Pp. 1105. Price Rs. 950/-.

B.B. MITRA AND SUKUMAR RAY, *The Indian Succession Act (Third Edition)*. Eastern Law House, 54, Ganesh Chunder Avenue, Kolkata 700 013. Pp. 98+762. Price Rs. 1295/-.

SUNIL SALANKEY RAO, *Trafficking of Children for Sexual Exploitation*. Oxford University Press, YMCA Library Building, Jai Singh Road, New Delhi 110001. Pp. xv + 215. Price Rs. 595/-.

K.S. CHAUHAN, *Parliament Powers, Functions & Privileges: A Comparative Constitutional Perspective (Sixth Edition)*. Pp. lvii + 797 Price Rs. 1295/-.

* The *Journal* reserves the right to be selective in reviewing the books listed.

JATINDRA KUMAR DAS, *Code of Civil Procedure*. PHI Learning Private Limited Rimjhim House, 111, Patparganj, Industrial Estate, Delhi 110 092. Pp. xc +1066. Price Rs. 750/-.

SAADIYA SULEMAN, *Professional Ethics & Advertising by Lawyers*. Universal Law Publishing Co. Pvt. Ltd., C-FF-1A, Dilkhush Industrial Estate, (Near Azadpur metro Station), G.T. Karnal Road, Delhi 110033. Pp. xxiv + 240. Price Rs. 350/-.

P. L. MALIK'S, *Handbook of Labour and Industrial Law*. Eastern Law House Pvt. Ltd., 54 Ganesh Chunder Avenue, Kolkata 700013. Pp. 1439. Price Rs. 895/-.

S. MADHUKER, *A Handbook on Right to Information Act, 2005*. Gogia Law Agency, Opp. High Court of A.P. Hyderabad 500001. Pp. X + 372. Price Rs. 295/-.